

THE
DOCTRINE
OF DYING-VVELL.

OR
The godly mans Guide
to Glory.

Wherein is briefly comprised a short
view of the glorious estate of Gods
Saints in the Kingdome of Heauen.

Together with
The Meanes to obtaine, the Markes to
know, and the Motiues to vrge vs to
prepare our selues for Christ, be-
fore our soules be vnbodyed,
lest Heauens gate be shut
against vs.

Psal. 73. 24.
*Thou shalt guide me with thy counsell, and af-
terwards receiue me to Glory.*

1 Kings 2. 2.
I goe the way of all the earth.

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The doctrine of dying well.

Of Death in generall.



What man is he that liueth, and shall not see death; shall hee deliuer his soule from the hand of the graue? Pl. 89. 48. **And,** It is appointed vnto men once to dye. Heb. 9. 27. And so death passed vpon all men, Rom. 5. 12.

I I. For all men must dye. This is cleer by these testimonies of holy **W**rit. Iob. 30. 23. For I know that thou wilt bring me to death, and to the house appointed for al the liuing. **Read** Iob 3. 4. 14. 15. Psal. 104. 29. Eccles 6. 6. Elay 40. 6, 7, 8. Iob 14. 2. & 8. 9. Psal. 102. 11. & 103. 14, 15. & 144. 4. Iames 1. 10. 1 Pet. 1. 24 Iob 17. 13. 14.

I I I. Examples. Death is the lot of all men: for Abraham dyed, Isaac, Iacob, Ioseph, Moses, Ioshua, Samuel, David, Iob. Young and old, all that haue bene before vs haue dyed, except Enoch & Eliah, who were translated vp into heauen: and those that now are, or hereafter shall be on the

Gen. 25. 7.
8. & 35. 28.
29 & 49. 33
& 50. 26.
Deut. 34. 7.
Ios. 24. 29.
1 Sam. 2. 51
1 Kin. 2. 24.
2 Chron.
29. 18.
Iob 42. 17.
2 Sam. 11.
18. 19.
Gen. 5. 5. 8.
11. 14. 17.
20. 27. 31.
Gen. 5. 24.
Heb. 11. 5.
Syrac. 44.
16.
2 Kin. 2. 11.
Syrac. 48. 9
1 Mac. 2.
58.
1 Cor. 15.
30. 31.

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Thes. 4.
6.17.

earth, must all dye, except those that shall be at the last day, who in the twinkling of an eye shall bee changed, when the iust shall be caught vp in the clouds, and be conuer with the Lord. 1 Thes. 4. 16. 17.

Reasons.

I V. Reasons manifest. I Reason.

1 Reason.

Kin. 2.2.

1 Cor. 15.

1031.

Iosh. 23. 14. because this is the way of all the earth: for every child of Adam is subiect to death daily. Death is the debt that all men owe & this is the common course of all the liuing.

2 Reason.

Gen. 3.19.

Iob 4.19.

& 7.12.13.

Eccel. 12.7

Iudg. 16.28

2 Kin. 11.43

2 Chron 9.

31.

Psal. 49.10.

Eccel. 2.16.

II. Reason. Because all are of the dust, and all turne to the dust againe: there is not any thing in any earthly creature that can preuent death. Strength cannot withstand it: for Samson was a mighty strong man, and yet he was overcome by death. Wisedome a most excellent gift, yet vnable to subdue death: for Salomon the wisest of moere men, was dispatched by death: for wise men dye as well as the foolish. Eloquence is not able to charme death: but the most eloquent men that euer liued, haue all dyed, as Tully and Demosthenes. Death saith one can find way into Princes palaces, into the Courts of Kings, as well as into the peasants Cottage: for Magistrates are Gods vicegerents,

rents, but yet all mortall, and subiect vnto death. Death spareth not the beautifull : Sarah, Rebecca, Rachel, Ester and Bersheba were all beautifull creatures, yet all died, Absolon and Achilles were braue gallants yet are dead and gone. Asael was as swift as a Roe, yet death ouerwent him. Goliath was a great Giant, yet death was greater then he. Achitophel was very politike and subtle, yet was ouer-reacht by death : rich and poore all are arrested of death.

Plal. 86. 7.
Gen. 12. 11
& 24. 16.
& 23. 2.
& 29. 17.
& 35. 18.
2 Sam. 14.
25.
2 Sam. 2. 16
1 Sam. 17
50. 51.
2 Sam. 16.

It is recorded, that among many dead carkasses one wold know which was Philip King of Macedon. Answer was made, he that had the bald head is Philip. All haue bald heads saith he. He that hath the flat nose is Philip saith the other. All haue flat noses saith he. Hee that hath the hollow eyes saith the other, and that hath the bare ribs, and ratling bones : but all are such & haue such saith he. When saith the other, I perceiue there is no difference betwæen the King and the begger in death. In a Call of compters one hath the place of a pound, another of a shilling, a third of a penny, and euery one as he that casts the count shall thinke good to lay them : but put them together into the bag, and what difference

23.
& 17. 27.
Luk. 16. 15
22. 23.
Plal 49. 10
Lucan. di

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between those that were worth thousands
and those that were worth nothing: Euen
so, in the common bag the earth, rich and
poore are alike: for there is none that can
be exempted from the dust of death.

3 Reason

Mat. 16. 27

Plal 62. 12

Prou. 24. 12

Ier. 3. 19

Eze. 35. 20.

Rom. 2. 6.

Ezec. 7. 27.

2 Cor. 5. 10

Col. 3. 25.

1 Pet. 1.

Apo. 22. 12.

4 Reason

Hof. 13. 14.

Luk. 21. 36

1 Cor. 15.

54. 55.

5 Reason.

2 Cor. 5. 4.

Phil 3. 21.

Job 14. 14.

Uses.

1 Use.

1 Thel. 4. 13

Apoc. 4. 13.

Ioh. 14. 28.

I. Reason. Because the wages of sin
is death, Rom. 6. 23. And so sinne passed
vpon all men, for all men haue sinned.
Rom. 5. 12.

IV. Reason. Because the last enemy
that shall be destroyed is death. 1 Cor.
15. 16.

V. Reason. Because we shall be chan-
ged, 1 Cor. 15. 51. &c.

Uses seuerall. I. Use. That we so-
row not euen as others which haue no
hope, for when we know that our friends
and acquaintance that are dead are de-
parted in the Lord (for they that die in the
Lord are blessed) their death doth rather
yeeld cause of comfort then of sorrow, of re-
ioycing rather then mourning: for our Sa-
mour saith, It yee loued mee yee would re-
ioyce because I goe to the Father. Those
then that loue their friends indeed, haue
greater cause to reioyce then mourne, be-
cause they goe to be glorified wth their
heauenly Father in heauen.

For as a childe or simple person, that *Simile.*
 should see a Goldsmith melting pure Gold
 or Silver, would imagine that all were
 quite spoiled, when as the skilfull worke-
 man hath a purpose to cast some excellent
 peece of plate: euen so, we silly creatures,
 when the Lord cuts off some of our friends
 by death, or melteth them in the furnace
 of the graue, are overcome with sorrowful
 conceits, as if some euill thing had betided
 our friends, whereas we should remember
 that the Lord hath a purpose by that
 meanes to preserve them, & to transforme
 into the glorious estate with the Angells *Mat. 18. 10*
 in ioy in heauen, where they shall neuer *1 Thel. 4. 13*
 dye. For as Saint Paul saith, I would not
 haue you ignorant brethren, concerning
 them that are asleepe, &c. *1 Thel. 4. 3.* Who
 would be sorry to haue his friend fall a-
 sleepe, seeing thereby hee is more fresh, lu-
 sty, and lightsome. Now death vnto the
 godly is nothing else but a sleepe, whereby *Acts 7. 60.*
 we are refined and refreshed.

Oh then why should wee be offended
 there with. If our friends be wicked, then
 haue we iust cause of mourning, as Dauid *2 Sam. 18*
 had, *2 Sam. 18. 33.* but if we know them *33.*
 to liue and dye in the feare of God, how

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Forer naturall affection may haue force to cause vs to mourne and shed teares, and to lament them in respect of the good we haue by them, yet wee haue reason to reioyce & be glad for their happy change.

Simile.

For, as if in this world our friends should be aduanced to some high and honourable place, and be the third in the Kingdome, as Daniel was, Dan. 2. 48. this would much reioyce our hearts. Oh how much more then should we reioyce, when as our friends are deliuered out of this miserable world by death, and are crowned with glorie for euer in the Kingdome of heauen. To conclude this with that of the Apostle, that yee sorrow not euen as others which haue no hope.

2 Theſ. 4. 13

2 Use.

II. Use. Luke 12. 40. Bee therefore ready also, for the Sonne of man cometh at an houre when yee thinke not. Briefly, for the better manifesting this, viz. that wee may be ready for Christ at his coming, whensoever he shall summon vs eyther particularly by death, or generally by iudgement, to enter heauens glorie, let vs take a serious view of these particulars which hereupon result. 1. The Meanes. 2. the Markes. 3. the Motiues.

For

For the first, to wit, the meanes. **O**h Meanes, but what meanes must I vse, that I may be ready at Christs comming, that so I may dye blessedly?

By a diligent vse of these Meanes.

I. Meanes is, wee must seriously thinke with our selues, that we are but dust and ashes, made of clay which is frail and brittle, and this will make vs thinke, that we cannot long continue here, but that our bodies of clay, and our earthly tabernacles must needs be dissolued, and that wee haue here no continuing Citie. For, our bodies are houses of clay, and the foundation of them is in the dust.

I I. Meanes. Wee must afozehand acquaint our selues with death, and so liue, that we be still ready to dye, that so wee may say with S. Paul, I dye daily. Thus did patient Iob, If I wait, the graue will be my house, I haue made my bed in the dark. &c. Thus are we to pzeuent death, as it were, by little and little depziuing our selues of life, not by offering violence to our persons, but by mortifying our earthly members. Thus should we cause our eyes to dye, by turning them away from beholding vanitie. Our eares to be as deafe not harkening

to help vs
to make
ready for
Christ that
we may die
blessedly,
diuers.

1 Meanes
Gen. 18. 27
Gen. 3. 19.

2 Cor. 5. 1.
Heb. 13. 14.
Iob 4. 19.

2 Meanes
1 Cor. 15.
31.

Iob 17. 14.

Col 3. 5.
Psal. 119.
37.
Psal. 8. 13.

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harkening after the villanies of the wicked world.

3 *Meanes* I I I. *Meanes*. We must lay to heart the death of others, that so our hearts may
Eecl. 7.2.4. be in the house of mourning : for, It is better to goe to the house of mourning, then to the house of feasting : for it is the end of all men, and the liuing will lay it to heart. Therefore if we heare of any that be dead let vs thinke it might haue bene our own turne as well as theirs, and so prepare our selues daily for Christ that when he cometh he may finde vs so doing. To which end let vs frequent funerall Sermons, for there may we both see with our eyes, and heare with our eares, that which will put vs in minde of our mortalitie and end, for euery graue and tombe be monuments to put vs in minde of death.

4 *Meanes* I I I I. *Meanes* is to pray earnestly, frequently, zealously, feruently, and mightily vnto the Lord, Ionas 3. 8. and continually vnto Almighty God, in the name of Iesus Christ, to teach vs to number our dayes that wee may apply our hearts vnto wisdom. Psal 90. 12.

Secondly, the Marks. Oh but by what marks and tokens may we ascertaine our selues

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selues, that we shal be in the glorious ioies of heauen, with our sweet and blessed Sauiour, when our soules shal be vnbodyed: By these markes ensuing.

I Marke. If it be the earnest desire of our hearts to be dissolued, and to bee with Christ Iesus, Phil. 1. 21. and yet in the meane time by faith and hope wait patiently expecting the Lords leisure, being contented to liue as long as it shall please him, thinking long till wee be at our long home groaning within our selues, and waiting for the redemption of our bodies, earnestly longing after the ioies of heauen, as knowing that whilest wee are here in the body, we are absent from the Lord: this longing desire was in Dauid. Psal. 42. 1. 2.

Markes to know certainly whether we be ready for Christ, to enter heauens glory at the dissolution of our vile bodies, diuers.

I Marke
Rom 8. 19.
10. &c.
2 Cor. 5. 6.
Psal 42. 1. 2

II Marke is, If we dye vnto sinne daily, and liue vnto righteousness continual, ly mortifying our earthly members, crucifying our sinfull corrupt natures, liuing a godly, righteous and sober life, denying all vngodlinesse and worldly lusts, walking befoze God in brightness of heart, striving against all the vanities of this sinfull life, and leading our liues answerable to the rule of Gods most holy word.

2 Marke
Col. 3. 5.
Tit. 2. 11.
12. 13.
Gen. 5. 22.
24.
& 7. 1.
& 17. 1.
Gal 6. 16.
Psal. 1. 2.

III Marke is, if wee haue a moderate

3 Marke
1 Cor. 7. 29
&c.

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 vse of these earthly things, obseruing a
 mediocritie both in worldly cares & earth-
 ly delights, in vsing this world, as not a-
 busing it : for the fashon of this world pas-
 seth away.

4 Marke
 1 Tim. 6. 19

IV. Marke is, if we haue our conuersa-
 tion in heauen, laying vp in store a good
 foundation against the time to come: euen
 treasure in heauen, setting our affections
 on things aboue, and not on the things on
 the earth, looking for the glorious appea-
 ring of our Saviour Iesus Christ.

Mat. 6. 20.
 Col. 3. 1. 2. 3
 Tit. 2. 13.

Motiuces to
 make vs
 ready for
 Christ spee
 dily, sundry
 1 Motine

Thirdly, the Motiuces. Oh but what be
 the motiuces to induce vs to long earnestly
 for the comming of our Saviour Iesus
 Christ.

Esay 40. 6
 1 Pet. 1. 24
 Hos. 13. 3.
 Iob 7. 6.
 & 14. 2.
 & 7. 9.
 Iam 4. 14.
 Iob 7. 7.
 Psa. 103. 16
 & 144. 4.
 Psa. 102. 11

1. Motine is, the shortnesse and breuity
 of our liues : for our life is compared to the
 Grasse that withereth, to a shadow that
 passeth away, to smoake that vanisbeth, to
 a weauers shuttle for swiftnesse, to a flo-
 wer that fadeth, to a Spiders web which
 is easily swept away, to a vapour which is
 soone dispersed, and to a winde that pas-
 seth away.

Oh let vs seriously consider with our
 selues, that we may be the next parties
 that must dye. Seeing then we may be so
 suddenly

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suddenly dispatched by death, Oh what manner of persons ought wee to bee in all holy conuersation and godlinesse.

2 Pet. 3. 11

I I. Motiue. By being ready for Christ at his comming, we shal be deliuered from all the miseries of this life, viz. from all calamities, as sicknesse, paines, labours, reproachings, mockings and taunts of the wicked rabble of unreasonable men, and from all the prouocations, snares, stratagemes of the Deuill, and from all feare of the paines of hell for euer

2 Motiue

2 Thes. 3. 1.

1 Thes. 1. 10

Esay 25. 8.

Apoc. 7. 16.

17.

Apo. 14. 13

Apoc. 21. 4.

3 Motiue

Iohn 14. 3.

1 Iohn 3. 2.

Luke 23.

42. 43.

I I I. Motiue, by being ready prepared for Christs comming, wee shall be with Christ where he is, viz. in the Kingdome of heauen, where we shal see him as hee is, where we shall blesse the day and houre that euer we were borne: for happy and for euer thrice blessed are they, that after this short and fleeting life ended, shall enter into heauens glory.

This glory of Gods people in heauen will appeare more punctually to vs, if wee take a suruey of these things, that here upon result. To let passe many, of some few for the rest, a word or two briefly.

2. God will be all in all vnto his children in the Kingdome of heauen: for what good

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good things soeuer the heart of man can wish or desire, that God will be to his children there : if we desire wealth, God will be wealth vnto vs : if honor & pleasure, he will be honor & pleasure to vs, yea all in all vnto vs : nay euery child of God shal haue a kingdome reserved for them in heauen.

1 Cor. 15.

28.

Luk. 22. 32.

Ioh. 14. 2. 3

1 Pet. 1. 4. 5

2. In heauen wee shal want nothing : for we shal haue all our wants both in our soules and bodies wholly supplied, when all feares shal be wiped from our eies, with fulnes of ioyes and pleasures for euer. Although in this vale of misery and shadow of death, we see God but in part, yet in heauen we shal behold him face to face, and see him as he is to our everlasting comfort.

Apoc. 7. 17

Eia. 49. 10.

Apoc. 21. 4.

Eia. 25. 8.

Apoc. 22. 4.

Psal. 23. 4.

1 Cor. 13.

12.

1 Iohn. 3. 2.

Psal. 16. 11.

1 Thel. 4. 17

Psal. 36. 8. 9

& 17. 15.

Phil. 3. 21.

Eia. 64. 4.

Apoc. 7. 9.

10. 11. 12.

4 *Mouine*

Mat. 10. 28.

3. In heauen we shal be like our Lord Jesus Christ, for he shal change our vile bodies, and make them like vnto his glorious body.

4. In heauen we shal reap endlesse ioyes & happinesse, where we shal wholly delight our selues in praising God for euer.

IV And last Motiue is drawne from the inenitable danger that shal most certainly overtake vs. if we prepare not our selues speedily to be ready for Christ.

It woe be in some great mans danger,
that

that is able to be reuenged of vs, Oh how doe we creep and crouch vnto him: but we should feare him much more that is able to destroy both soule and body in hell. And if Mat. 3. 12. we had hearts to conceiue, and grace to beleeue, and minds to think vpon the wofull pains of hell, this would force vs to forsake and renounce all sin vtterly, and make vs prepare for Christ speedily, that so we may enter heauens glozy immediately. But alas, alas, the power and strength of sinne nowadaies hath gotten such dominion ouer the most, that it hath banished & excluded all loue and feare of God, and al dread of hels misery out of their hearts: what else mean those raging and ruling vices in the world, as swearing, lying, uncleannesse, drunkennes, mocking of Gods seruants, & such like: if people did seriously call to minde the grieuous paines of hell, would they liue as they doe? No I trow.

There are some be so tender, that they cannot abide the heat of the sun, nor the least cold, yea euery small flea or fly disquiets them, but their many soule iniquities neuer trouble them, to bring them any vniuersall, vntill it be to bring their hellish desires to passe. Oh that such would consider

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Apoc. 21.3 der what it is to fry in vnquenchable
flames of fire and brimstone in hel. & there
to haue the neuer dying woꝛme of Consci-
ence to gnaw on them continually.

Marke 9.43

¶ Here are a sort of nice ones that are so
dainty they cannot abide to looke vpon the
soꝛes of poore Lazarus and so vnmercifull,
that they stop their eares at the cry of their
poore distressed bꝛethꝛen, seeking rather to
molest them, then to comfort and help the.
Oh that such miserable caitifes would re-
member what a filthy prison is prepared
foꝛ the damned in hell, and what yelling &
howling the mercilesse shall euer heare,
and haue euen iudgment without mercy.

¶ Here are a sort of miserable wꝛetches,
to whom the seruice of God (though indeed
perfect freedome) is most irksome, as to
kneele at prayer, to be any thing long at a
sermon, or the like exercises: but to sweare,
to ly, to cheat, to cozen in buying & selling,
to be drunk, and hunt after vaine & wicked
pleasures, is their chiefe delight and ioy.

Oh that all miserable wꝛetched swearers,
kozers, & pot companions, would but pre-
meditate of the wofull paines of hell, that
they might repent of their sinnes, and so a-
void Hels misery speedily, and be prepared

foꝛ

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for Christ continually, that they may enter heauens glory eternally.

And there are another sort that are like the wicked Pharises, of whom our Saviour speaketh, that will neither goe to heauen themselves, nor yet will suffer by their wils, those that would : else what meane all those accursed scoffes, mockes & taunts which the wicked true blech out of their accursed brests against all those that set their hearts and faces towards Sion, the heavenly Hierusalem, in traducing, carping, and girding at them, because they will not run headlong to the Deuill with them for company, into the same excesse of riot, therefore they speake enill of them.

Mat. 23. 13.

Luk. 11. 52.

1 Pet 4. 4.

Iohn 8. 34.

Rom. 6. 16.

20.

1 Ioh. 3. 8.

10.

1 Pe. 2. 19.

2 Tim. 2.

26.

Act. 13. 10.

Mat. 23. 33

Act. 8. 12.

Phil. 3. 19.

Luk. 13. 35

Luk. 12. 40

Mat. 24. 13.

Mar. 13. 33.

Mat. 24. 42

O miserable seruants of sinne, slaves of the Deuill, taken captiue at his will & pleasure, how long will ye peruert the wayes of God : miserable wretches, how can ye escape the damnation of hell : O repent of this your great wickednesse, and pray God that the thoughts of your hearts may be forgiven you : for without true repentance your end will be destruction and damnation. It may be this night Death for ought you know may dispatch you suddenly, before you be prepared for Christ :

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Mat. 26. 24

Heb. 3. 15.

Luk. 16. 28
ver. 26.

and then wofull and miserable will your estate be: it had bene good for you, that ye had neuer bene bozne. Oh that all the rabblement of the wicked crue, would seriously thinke of hell, and be forewarned now whilst it is called to day, and that with all expedition, lest they come into the place of hels torments, from whence is no redemption. This would be a strong motiue vnto them, if they had but any dramme of true grace in their hearts, it would bziidle and curbe their leud affecti-
ons, and dzy bp the fountaine of their filthy words, change the vaine course of their conuersation, and make them willing to submit theselues to any good course what-
soener, so that they may auoid the bitter torments of hell.

Simile.

If a man haue but some extremitie of the Gout, Collicke or Tooth ache, what paines and cost will he be at to be eased? Oh what are these to the endlesse, easelesse, remedilesse paines of hell? yet few there are that will bestow the cost and paines to auoid them. Oh that all the re-
uell rout of beastly dzunkards, and all o-
ther impenitent persons, would but medi-
tate seriously a little vpon Dines in Hell,
how

how that for one drop of water to coole his tongue, he cryes most bitterly in the gulph of hell for the obtaining of it, and yet goeth without it. Oh that all this that hath Luk. 25. 26. bene said, would cause euery miserable wretch in the world, that heares or reades of the most wofull torments of hell, with all prayers and teares of true repentance, to worke out their saluation in the feare 2 Cor. 7. 1. of God.

Hearc what St. Chrysostome speaketh Chrysost. in 2 Epist. ad Corin. hom. 10 to this purpose, If thou, saith he, shouldst come into a loathsome prison and there see some looke pale and wan, others hungry and thirsty, others bound in chaines and fetters, others shut vp in a darke and filthy dungeon, making pittious moane and lamentation, would it not moue thy heart with commiseration, and cause thee carefully to aboid those courses that might bring thee to the like danger: oh the think vpon the prison and dungeon of hell, and consider seriously with your selues, oh miserable wretches, how many poore soules looke pittifully there, how many are bound strongly there in the devils fetters, how many are shut vp in the place of vtter darknesse, and being in, continual

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ly tormented with foule and ugly diuels in hell, doe nothing but weepe and waile and gnash their teeth for evermore in extremitie of paine: oh what madnesse is this in every one of vs all, if in this our pilgrimage or trauel on the earth we spend our dayes in pleasures, bathe our selues in sports and pastimes, carking and caring for the things of this life, & neuer bethink our selues as to say alas why doe I now, eate, drinke, mock, sweare, cozen, cheat, whoze, and bathe my selfe in all kinde of lewd courses, but wee is mee for I must come to iudgement for all these things, to giue a strict account of all those things that I haue done in my vile body, whether it be good or euill, Eccles. 11. 9. 2 Cor. 5. 10. Eccles. 12. 14. Mat. 12. to close vp this, Luke 12. 40. Bee therefore ready for the Sonne of man cometh also at an houre when yee thinke not.

3 Use.

III Use. Apoc. 14. 13. Blessed are the dead that die in the Lord, &c. Not to stay long on this, let these things that are here inbalm'd be had in remembrance briefly:
1 They are blessed in respect of the place, for if we consider the world wherein we liue, it is but a prison, a vale of misery, a
place

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place of vexation and trouble, as the blessed Apostle testifieth in Rom. 8. 22. but heaven is a place of joy, rest and comfort, John 14. 16. The world is of no certaine continuance, here wee haue no abiding City, but we looke for one to come, Heb. 13. 14. but in heaven is a place of continuance, for the foundation is God, Heb. 11. 10

2 They are blessed in regard of their companions, for here we live among wicked, godlesse, sinfull wretches, but there wee shall enioy the company of innumerable Saints in heauen. It was an excellent exchange for Saul when hee was seeking his fathers Ases to be called to be a King: so it was an excellent exchange for Dauid when he was called from a shepheard to be a King. Oh, yet this is nothing to their estate which are called from this miserable world to heauen, where there is light without darknesse, ioy without sorrow, riches without corruption, and all without ending: yea wisdom without ignorance, vnderstanding without error, reason without obscurity, memory without obliuion, where whatsoever shall bee desired shall be obtained, where wee shall see God face to face, 1 Cor. 3. 12. euen as he is,

1 Iohn

Dan. 7. 9.
Heb. 12. 22.
Apoc. 5. 11
Heb. 12. 11.
Apoc. 7. 19,
10, 11. 12.
1 Sam 9. 3.
to 27.
& 10. 1.
1 Sam. 16.
11, 12. 13
2 Sam. 7. 8.
Apoc. 22. 5.
Apoc. 21. 4.
Mat. 6. 20.

The Doctrine of Dying well. or,

III.

APoc. 14.

10.

1 Thes. 4.

18.

Phil. 1. 23.

Phil. 1. 22.

Gen. 40. 21

1 Cor. 13.

Isay 64. 4

1 Cor. 2. 9.

1 Cor. 13.

96.

1 Ioh. 3. 2. to our euerlasting comfort world without end. 3 They are blessed because of their condition, for they rest from all their labours : for they that die in the Lord are for the Lord. This made Saint Paul desire to be dissolved and to bee with Christ: death considered in Christ and ioyned with a godly life, to Gods Elect is an aduantage : death to the godly is nothing else but a bridge ouer this tempestuous sea of this troublesome world to paradise, Gods mercy made it not by making death in it self good, but an instrument of good to his. Oh why shall wee then be vnwilling to dye, for death doth not separate vs from God, but it makes vs draw neere to God, as Pharaohs Butler could not see the face of the King when as hee was in prison, but being loosed from his bonds, hee both saw him, and gaue the cup into his hand. So long as our soules be in the prison of our bodies we cannot see the face of God, but our soules being once loosed from our bodies we shal see God face to face, and in ioy that vspeakable good which God hath prepared for all them that loue him: dost thou feare God sincerely, oh then feare not death for the sting of death, is taken

taken away from thee by Christ. If one enemy finde fauour at an other enemies hand, oh why then should a dutifull child feare to goe home to his heavenly father, and a penitent sinner to goe to his sweete Saviour: if Christ came into this world to redēme vs, oh why should wee doubt but at our death he will receiue vs, he that bought vs at so deare a rate euen with his owne blood, which is most precious, will he refuse his pennyworth: if he affected our company so much on earth, as that he said, my delight is to bee with the children of men, Pro 8.23. Hath he now so forgotten his old loue as not to admit vs into his company in heauen, seeing hee went thither to prepare a place for vs? oh let vs then surrender our soules & bodies vp vnto God as a faithfull Creator. 1 Pct. 4.19.

Act. 10. 12.

1 Pct. 1. 18.

Ioh, 14. 22.

To conclude Apoc. 14. 13. Blessed
are the dead that dye in
the Lord.

FINIS.